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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For February 1 — The Purpose of Jesus' Life

Isaiah 53:4-6; Matthew 1:21, 5:17, 20:26-28; Hebrews 4:15, 16

What a rich theme is the lesson of the day, the purpose of Jesus' life! With what variety that purpose is stated by the Bible writers! To bear our griefs and carry our sorrows; to heal us by his stripes; to save his people from their sins; to carry out the highest precepts and insights of the law and the prophets; to minister to others; to the high priest for all; to seek and save that which was lost.

Just what was it that he was doing in such manifold measure and with such rich variety? It has to do with the rule of God, spoken of often as the Kingdom. Early in his life he put into the words of a boy this central purpose of being about his Father's business. He proclaimed the Father's rule saying, "the time is fulfilled and the kingdom of God is at hand." He told of the Father's love, "Are ye not of much more value than many sparrows," and he urged men to look, not here nor there, for the Kingdom is now here. He had a passion to announce the actual presence and reality of God's rule, now, among men, on the earth. That was part of his purpose.

But he went far beyond proclamation; he demonstrated the rule of God too; "This day is this saying fulfilled in your ears." Or again, "Whosoever hath seen me hath seen the Father." And men looking at him knew with an inner certainty which they never had before that God is love, that he cares for the last and the least, that he longs to save man from his sins, for he himself did these very things. We speak of this demonstration as a revelation. God was made manifest, that is, visible, so men could see him, by the life and death of Christ.

But his purpose runs beyond proclamation and demonstration. He sought to make that rule effective in men's lives and in the world. Men were to have faith in God; they were to give up fear; they were to live in daily fellowship with the Father. They were to accept God's providental care, to practice love even to enemies, to suffer, if need be, in the spirit of the Father.

The things said about Jesus are spoken in retrospect, after the fact. But the things he said himself, the way he lived among men, the call he made upon men's lives were primary. His purpose was certainly to be in very deed and fact, God's man, proclaiming, illustrating, and effecting God's rule and way in the world. The immediate, complete and whole-hearted realization and acceptance of that will was his meat and drink. To seek and to save that which was lost was his purpose because it was God's purpose, and because he could say, "I and my Father are one."

Questions:

1. How can one person bear the griefs and sorrows of another?

2. What is meant by vicarious suffering? Can you illustrate?

3. What do you think should be the purpose of a Christian today? Is it different from the purpose of Jesus? How?

RUSSELL E. REES

For February 8 — What Think Ye of Christ?

John 6:35-40; Colossians 1:9-20

A man lived for a few short years in one of the smallest and most insignificent nations of the ancient world. He gathered a small company of disciples about him, and after his death these men became itinerant preachers and evangelists, starting small religious communities in various countries. They wrote some memoirs of his life, some tracts explaining the movement, and many of them fell under the severe persecution and cruelty of the ruling powers. Little by little, however, isolated fellowship groups were established and flourished and these, in turn, expanded—sent out new evangelists, set up more new groups. The most optimistic of them would surely be amazed at the reach and span of the movement they initiated. This man has changed the course of human history in a perfectly unprecedented fashion. Every aspect of human living has been altered because he lived.

Who was this man? What are men to think of him? Does it really make so much difference what one thinks of him? Why is his importance rated far above that of the contemporary Caesars, and the later empire builders and statesmen? What think ye of Christ?

Since the whole of the New Testament is an attempt to answer that question, we cannot add much to it here, but let us at least look at the record. Before this Jesus had been dead many years, men were trying to put down in orderly fashion what they believed about him. It is thought that the passage from Colossians is one of the earliest attempts. Surely the Apostle's Creed, one of the best-known examples, dates back to very early times. Great conferences of church leaders, bringing together the best minds of Christendom, labored on the problem. In the Richmond Declaration of Faith only seventeen lines are devoted to saying what Friends think about God, while one hundred twenty-eight lines are given to saying what Friends think about Christ. It is of the greatest importance, on the evidence of Christian history, to answer the question of today.

Probably the best possible exercise in preparation for this lesson would be for each one of us to sit down and try to put into words exactly what we think. Why is he important to modern life? What do we mean when we say he is the Son of God? If his words are true, why do we consider them impractical? Did he really expect men to try to live according to the ideals he stated?

What think ye of Christ? That question may again assume life or death proportions. Now while life is calm, between the storms, we need to rediscover and reaffirm our faith in regard to his origin, his significance, his relationship to Truth, his rightness in respect to living. After the class meets, go home and make another statement. Have you grown in your understanding, in your devotion, in your loyalty to him?

Questions:

1. Be sure you know the meaning of words applied to Jesus; such words as Christ, Lord, Savior.

2. Can one believe in Christ and still consider his words as impractical and visionary?

3. "The problem of modern man is not theism, but Christianity." Explain and defend (or deny) this statement.

RUSSELL E. REES

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THE AMERICAN FRIEND

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ERROL T. ELLIOTT, Editor
E. MERRILL ROOT, Editor of Poetry

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EDITORIALS

January Twenty-Five

AS the birthday of Rufus M. Jones comes each year, a multitude of friends turn their minds thankfully toward him. Their appreciation includes the many books he has written, the teachings and lecturing he has done over the world, and The American Friends Service Committee, which he led through its pioneering and maturing years. Naturally, THE AMERICAN FRIEND owes its very beginning to his able work as its first editor.

Beyond all of these external services, his friends know him as a friend—warm, sympathetic and generous in spirit. As his eighty-fifth birthday occurs, we greet him with heartiest wishes and real affection.

For a New Bill of Rights

THE basic work being done on the international front is the attempt to write and make effective a bill of human rights. A Commission on Human Rights, appointed by the United Nations, has invited suggestions and cooperation of people everywhere. The World Council of Churches, through its commission, is working on its own proposed statement.

The question now raised is whether such a bill should be eventually issued as a "declaration" of the United Nations Assembly or whether it should be a "convention," in other words an agreement, with the weight of international law. It should be both. The chief value, however, lies not basically in its legal aspect, but in the concept which it fosters in the minds of people everywhere.

There are many areas of earth where the idea of *human* rights is held in scorn—in fact, beneath contempt. Hitlerism and various other forms of statism have declared for the rights of the state over individual freedom. Remnants of feudalism and slavery exist in certain areas. Democracy declares that the state exists for the individual and not the individual for the state. The rights of the individual are always qualified by the rights of his fellows, but no superstructure such as State or institution can properly claim any privilege that violates the rights of individuals who compose it. The human being has certain rights because he is a human being, and not because of his color, nationality, education, financial status, or class. This is basic to every human effort for world progress.

In slavery, the slave lives for his master. In the totalitarian nation, the subject lives for the state. In a democracy, every collective arrangement exists for enhancing the rights and welfare of the person. There is no such pure democracy on earth today, but it is the end toward which all human, collective arrangements must move. By it, we can undermine the barriers that insulate men or make them oppressors of one another. Some time we must emphasize not American rights or Russian rights, but human rights. This calls for an entirely new concept of our responsibilities.

This result is not easily achieved, but it is the deepest thought stream in the emerging world order. From it a lasting peace can flow. It is basic to world security.

Even so, the rights of men can never be caught simply in the pages of a rule book. They will not yield to exact formula. There will always be the need for love and good will in resolving human inequities, but we shall greatly advance human welfare if we can make the principles known, clear and acceptable. Men, because they are men, have certain rights—rights which, on their converse side, are re-responsibilities as well.

Thou Preparest My Table My Cup Runneth Over

WILLIAM Wiggam, an Irish Friend, has said that breakfast in his home is the most meaningful meal of the day. It is almost sacramental as the members of his family, in the fresh life of a new, clean day, pause in worship, then eat in the spirit of communion. In Arabian tents, coffee is roasted, ground, and brewed in the spirit and form of a ritual. It is a religious as well as a physical act.

It is particularly important in our hungry world that God should be identified in our minds with the giving of food. Then it will not be received lightly nor wasted. It is a great responsibility to eat when elsewhere people are starving. Our kitchens and dining rooms may become "sanctuaries" and our tables "altars" in which our food and our spirits blend as an offering, to be received and to be given.

As Friends, we must find in our own way the meaning of "Holy Bread" and "The Cup of the Lord." His chalice sits on our tables. How worthily can we drink? Our bread must be "broken" among others or we eat to condemnation.

E. T. E.

The Light That Became a Person

By the Editor

FOR six years a group of twelve men have met on the first three days of each new year to face the problems of our time and particularly to pray for the American Government. Without fail, these men have diligently kept their calendars clear—January 1-3 inclusive.

Generally they have been an even dozen persons, with very few changes being made. At the present time their number has been increased somewhat. They have just finished their three days of prayer in Washington, D. C. Three days of prayer—they are firm believers in the power of prayer. They are ready to expect what men have generally called "miracles"—in physical healing, political and social changes, and spiritual illumination of a high order.

They do not just talk about prayer and call it a prayer meeting, they *pray*, oftentimes on their knees. Nor are they perfunctory; one can be rather certain when he sees their names and hears some of them speak that they are having unusual results in terms of experience—sometimes, and for a few of them, ecstatic, in the sober measurement of that word. These men seek no publicity. They are presented here to encourage persons and groups of persons everywhere to become spiritually committed and creative.

The Members

Here are the members of that New Year's prayer circle: Rufus M. Jones, who needs no introduction to our readers; E. Stanley Jones, whose world-wide ministry has deeply stirred men; Glen Clark, who is known to many as a leader of prayer circles and retreats; Glen Harding, who is associated with Glen Clark; Sherry Day, a leading layman and churchman as well as business man; Quentin Warren, who runs a clinic in Canada for alcoholic and mental problems; Albert E. Day, minister of a leading Methodist church in Baltimore; Lee Robinson, head of Church Federation in Richmond, Virginia; Martin Evans, an industrialist of Chicago; Abraham Vereide, who runs an interesting and creative fellowship center in Washington, D. C.; Walter Judd, congressman from Minnesota; Sam Shumaker, formerly with the Oxford Movement and for years minister of an Episcopal Church in New York City; and J. Rufus Moseley, proprietor of the *Macon Telegraph*, Macon, Georgia.

To Our Sessions

During the recent sessions of the Friends Fellowship Council and the American Section of the Friends World Committee for Consultation at Washington, D. C., J. Rufus Moseley, introduced by Rufus M. Jones, related his spiritual experience to the meeting. It was a meeting quite different from any we have ever experienced before in an all Friends' gathering.

The editor, after attending Friends Fellowship Council and Friends World Committee meetings, will remain in Washington, D. C. for a while visiting Congressmen and others. He will report his experiences and interpretations in a series of editorials in following issues.

We hesitate to print even a portion of the message by Rufus Moseley, since it loses much apart from the personality of the man. We venture, however, to present extracts from his testimony, but remind the reader that they are not to be read as a statement on theology. They are the "authentic" testimony of a man who, through prayer, came into a state of spiritual enlightenment, almost ineffable in its degree. His was a simple story that reminded us of the saints who were "caught up" into the light and in whom the light became a person. Here is a part of the story of this newspaper man—a member of the New Year's prayer circle. It is not the voice of a scholar polished in the fine phrasing of theology nor yet the oratory of a professional speaker, but it is the eloquence of a layman speaking from his heart saying, "This is my experience."

The Testimony

"There is no way to get to the Father, the Highest of all, except by coming first to your best self. The prodigal son came to himself before he started home, and then the going home was inevitable. No one is vital in any realm except as he is true to his light, and to his best self. Every one and everything becomes dry bones if not continuously dedicated to the 'Best of All.'

"The next step is for the light to be successfully incarnated in a person; for the ideal to become the actual; for the Word to become flesh; for the Divine to overshadow and be born and triumph in the human. This overshadowing occurred with Jesus in the beginning.

"The law of life is that everything with the power of reproduction reproduces after its kind. This is true in the vegetable, the animal, and the human kingdoms. It is still more gloriously true in the divine realm or kingdom. It is tragic that "the wicked one" can beget children. It is glorious that all can become the children of the All-loving One. One may become the child of "the wicked one" by yielding to him and his spirit; by doing the deeds of his darkness. All may become the children of God by actively believing and receiving Jesus, by yielding and responding to his spirit and his love, by receiving Him and his love, and by giving Him and his love.

"We are born of that to which we choose to yield and respond, to receive, to give, and to follow. You cannot see anything, much less enter into it, until you are born of it and become it. We have to know in a first-hand way, in order to know at all. Everything else is opinion.

"After we are born into the divine kingdom, we have to grow up. This is achieved through his continuous love, care, discipline, and enabling. We first drink the heavenly milk, and then go on to the eating of the heavenly meat and bread, and to the drinking of the heavenly wine, "the wine that never grew in the grape."

"The next step is to receive the gift; the baptism in ineffable union that Jesus went away both to receive and to give. (Acts 2:33) As far as Jesus carried his first disciples while with them in the flesh, there came the time when it was best for them that he should go away as a person under human limitations; that He might plant himself in them, and in the whole of life. Through resurrection, ascension, and the gift of the Holy Spirit, He becomes omnipresent with all power and authority, wherever He is believed, received, and followed.

"The gift that He received and began to share at Pentecost connects those receiving with Him in his glory. I know of nothing else so rewarding as to invite the glorified Jesus to come and reign and be all and in all, in the 'all' of one's spirit, mind, soul, body, and affairs. I have known the paralytic to rise up whole, the insane to become sane, and the slave to alcohol to be set free, when this invitation was accepted. The baptism of the Holy Spirit meant for me much of what Jesus promised on the last night, as reported by John. It meant a marvelous revelation of Jesus; a two-fold revelation—the wonder of the human yielding utterly to the Divine, and bringing the Divine victorious in the human.

"The glorified Jesus manifested himself to me as promised in John 14:21-23,

and inbreathed or infused Himself within me, as it reported in John 20:21, as He did to his early disciples the night after his resurrection. To me he manifested himself in his glorified body, to them in his resurrected body.

"It was made known to me that all are called to follow Him through Gethsemane; Gethsemane meaning, 'Thy will be done about everything.' But after this, we enter into ineffable union with Him as He now is, and not as He then was. Our union with him is a union with life and bliss and glory. Our cross is to help finish out that which is lacking to bring him and his love to all men, and to the whole of life.

"This baptism into ineffable union with the glorified Jesus is for everyone who believes, who asks, and who obeys. It is the imperative need and command to the church. As E. Stanley Jones has put it, 'While the queer have queered it, we have to receive it, for without it we are as helpless to follow on as were the first disciples between Resurrection and Pentecost.'

"After the baptism, there may follow an experience in the wilderness, where we are tested until we choose to use all the new power given us to bless all and hurt none. To use the miraculous only in the highest will and wisdom is the test. Then we are ready to become overcoming partners with him, as contagions and extensions of him and his Kingdom.

"By meeting all evil with good, all hate and all that is unlike Him with love; by the guidance of Christ and his good Spirit; by judging men in the light of their possibilities, in union with Him, but never in any other light; and by all of the activities of love and good will and good sense, we enter into Him never to go out. Revelation 3:12. In this abiding in him and He in us, we shall desire and ask what we should, and receive according to our asking, and even immeasurably beyond.

"The end of personal salvation is to be like Him. The end of social salvation will be an order of relationships where love and good will, and good sense, will be triumphant. Then every man will help his neighbor and every one will say to his brother, 'Be of good courage.'

"The culmination, is to bring suffering and enslaved creation into the glorious liberty of the Son and the sons of God. When this is accomplished, God will be all in all, and the Son will take His place as the Elder Brother of a redeemed race and a redeemed creation. Until then, the more we are guided by the Holy Spirit, the more Jesus will become our very center. The Holy Spirit is the only consciousness adequate to the understanding and the full revelation of Jesus. As we grow up into partnership and likeness with Jesus, we shall be Jesus-centered, love-radiating, and Spirit-guided."

MESSAGE FOR US

That was his witness. No two of us have the same impressions or the same external manifestations or definitions of inward reality, but none of us dare forget, at the peril of losing our commission, that we are called into the fellowship of changed men. Our central need is a sense of the living Presence, permeating our thoughts and our work.

In the meetings at Washington we tusseled with problems of organization; recognized the danger of creating multiplied wheels in our work; and sought in worship the insight for the meaning of our activities. We were reminded that organization can get top heavy until the "center of gravity lies outside the base" and the structure falls. Good works must not outrun good lives, and machinery must not exceed the power to run it. This is the end for which all of our organization and work exists—"that they might know thee, the only true God, and Jesus Christ whom thou hast sent." He was the one in whom supremely the Light became a Person.

HAMSTERING

Our German Letter

Dear Friends:

A few days before Christmas on a lonely stretch of road some thirty miles out of Cologne, I stopped in a blinding snow storm to give a lift to a woman with a rucksack on her back. She was wet and bitterly cold, her fingers and feet were numb.

"Could you take me to the next village?" she asked.

"Yes, of course, I'm going through it," I replied. "Where are you from—Cologne?"

"Yes."

"Hamstering?" I asked.

"Yes, I have to," she sighed.

"Any luck?"

"Very little," she replied, and showed me a half a loaf of brown bread, a very wet cabbage, and two rather muddy turnips. She turned her head away so that I should not see she was crying.

"How many in the family?" I asked.

"Seven. The youngest is five. The eleven-year-old was ill with T. B. and died three weeks ago, just before Christmas!" she remarked, biting her lips.

"And your husband; is he a P.O.W.?"

"Yes in Russia, but I've never heard if he's alive or dead. It's four years now."

"So what are you going to do now; try the next village?"

"What else can I do? I still have two candy bars left." she showed them to me guiltily.

"Where did you get those?" I was shaken.

"Military Government gave all children a bar for Christmas, but my children gave them up so that I could barter them with the farmers for potatoes or oats, or something more filling."

I had nothing I could give the woman but barter cigarettes. For a moment I pondered again the old perpetual and insoluble dilemma of how far one is justified in assisting in the vicious circle of a cigarette economy. But perhaps she could barter the cigarettes and keep the chocolate for the children's Christmas. The only other thing I could do was to take her address and later hope to visit her with a parcel.

By this time we had arrived at the next village. As she got out of the car, almost unable to speak, the look of gratitude in her eyes, it seemed to me, reflected the tears in the eyes of God as He looks down on so much needless suffering in the world, caused by man's inhumanity to man. In that woman, typical of thousands of mothers in the big cities this winter who are daily forced to struggle bitterly in the same way to keep the spark of life alive in themselves and their children, I felt and saw again the truth of Vera Brittain's words: "There is no such thing as the sum of human suffering or joy since each person reaches, with the maximum of individual emotion, the utmost pain or enjoyment that the universe can hold."

How easy it would have been to have passed such an experience by on the other side. I was in a hurry. Yet, are we not called to build our lives on the bricks of such experiences. We cannot give strength or help such people unless we can sympathize with them, but how can we sympathize with them unless we have first learned to suffer with them?

"It is not what a man finds in life that matters most," said Harry Emerson Fosdick; "he may find a valley of weeping—it is what he makes of it that counts." I wondered whether it was chance that my eye saw this particular woman.

HUGH MAW

A message, however true, whether delivered from a "ministers' gallery," or a pulpit, must fail unless it expresses some reality in the spiritual life of the speaker. When a man fires a mark with blank cartridge, there will be smoke and noise, but nothing will be hit; and it is firing with blank cartridge to preach a sermon without experience.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

Friends on the Continent

By Homer J. Coppock

The writer of this article has recently returned from a trip through Europe.

ONE carries away from Europe, in these days, a mental picture of destroyed cities and discouraged people, but that is not the whole story. One brings also a remembrance of centers of light and power which, although they may not give immediate promise of physical reconstruction, do fill one with confidence as to important results in spiritual rebuilding. Some of these significant points of interest are the Friends Meetings which now dot the entire Continent. It was my privilege to share in the worship in some of these Meetings and to talk with individuals who are carrying the responsibilities connected with them. These Meetings are sources of spiritual vitality and are characterized by the peculiar directness of their concerns.

The largest Meeting I attended was in Berlin where probably one hundred persons had gathered for Sunday morning worship. The meeting room was in a public building set apart by the occupying army for religious purposes. The room was not large enough for this occasion, so it was necessary to use two adjoining rooms for the overflow. There was a good spirit of worship and I felt a satisfying response to my brief message even though the direct appeal was lost in the handicap of having to be interpreted.

It was something of a surprise when, at the close of the meeting, I was told that probably half of the number present were visitors of the more curious sort whose purpose in coming were not as high as Friends might wish. This poses a big question, probably more acute in Berlin than elsewhere on the Continent, regarding the proper way to respond to the expectation of the many who are seeking membership.

The Yearly Meeting Center

The Berlin Meeting is the one to which Hans Albrecht belongs. The clerk is Elizabeth Abegg who contributes much in the way of leadership. This Meeting expected to return soon to its former location recently repaired after suffering severe damage from bombing. In addition to being a place of worship for the local group this serves as a Yearly Meeting Center. It is a favorable location not far from the old Reichstag building. This Meeting stands at one of the most strategic points of developing Quakerism. It ought to be much on our hearts.

The smallest Sunday meeting I attended was in the home of Frau Veller in Darmstadt. There were six of us altogether; three were members of our team at the Darmstadt Center. In addition to myself and the hostess, there was a neighbor woman. These two women are members of the Yearly Meeting. We sat in an unheated room and found warm fellowship as we worshiped together. As compared to the group in Berlin, this one seemed pitiably small but there was good indication that it carried its full share of the weight of Quaker concerns for all of Germany.

A Significant Group

Probably as significant a group as I found was at Oberhausen in the Ruhr Valley, where on Sunday morning about thirty were in attendance. Most of them were young people. All were alert and spiritually receptive citizens of this hard-pressed German community. They call themselves Friends although none are yet members. Our team members and myself represented organized Quakerism. They, however, have an organization under a regular clerk whose excellent leadership impressed me very much. I am remembering Christa Neussel as a deeply concerned young Quaker leader. This group soon expects to be organized as a Monthly Meeting with full membership in the German Yearly Meeting. It was easy to enter into a spirit of meaningful worship. These people are much disturbed about the dismantling of the industries upon which the material interests of the Ruhr Valley largely depend. They greatly need a sense of fellowship with all Friends.

I also attended the Meetings in Cologne, Vienna, Geneva, and Paris, as well as the very significant sessions of the Friends Service Council and the meeting for sufferings in London. The latter are not in our field of consideration since they have a long history behind them, in distinction from these new Meetings, most of which date their beginnings within the last quarter of a century. This newness seemed to carry with it a sense of new tasks to be accomplished, and the need of close comradship in carrying out a practical program. At the same time, these Friends want definite recognition as a part of the great family of Friends now extending over the entire world.

At Cologne I felt that Quakerism had taken deep root. The Meeting is held in the house which serves as a home for the Service Committee staff. Most of the staff are deeply interested in the growth of Quakerism in Germany. This is in the British zone and most of the staff are British Friends. They have a meeting for worship on Sunday morning and their mid-week meeting on Thursday morning. Sometimes they have a public meeting in which an address is given for those in the community who are interested. Young Friends have a meeting for worship and discussions on Wednesday evening.

In Vienna the Meeting was held in the home of Louise Roberts. A meeting for worship of a more public nature is held every other Sunday in a more centrally located public building. This group gives the impression of good solidarity and deep concern, and one feels that their outreach into the community has large meaning.

In Geneva I found a strong group of Friends, meeting for the first time in the large room that had been prepared for that purpose at the new Center. In this group one feels a sense of great strength. It arises partly from the international character of the group, and even though they have to meet the problem of shifting leadership because of the nature of the Geneva Center, one feels that they are meeting the broader problems and interests of the Society of Friends in a remarkably fine way. Algie and Eva Newlin, Bertram and Irene Pickard, as well as many others, give much of their time and thought to the work of this Meeting.

The two Sundays I worshiped with the group in Paris brought real satisfaction to me. There are many substantial Friends in this group. The Meeting has a permanent place of worship with additional space for library facilities and group activity. One of the pillars of this Meeting is Marguerite Czarnecki, whom many of us came to know when she visited in America last year. One gets the impression that the unsettled state of the Government and of the economic situation in France has had its effect upon the group of Friends in Paris. As in other relationships, there is uncertainty as to the direction in which people are moving.

Local Leadership

I was concerned about the relationship of Service Committee workers to these Friendly groups and was pleased to notice that many of them attend the meetings and share in their work. At

the same time, they are following the commendable policy of expecting the local group to lay the foundations and do the major part of the rebuilding. This local rootage means greater permanency and effectiveness.

The group at Cologne gave me a special letter, a part of which follows: "It is always a special joy to have a visitor from America. It is because we feel you are very close to us and we know that Quakers are one large family with the same aim over the entire world. We are very thankful to our American Friends for their spiritual and material help. Many Friends have come to us in these difficult years and have again given us courage to hold out. Therefore we are sending special thanks."

It is a source of continuing happiness to have had the experience of meeting with these Friends and to know that you have brought even a small word of encouragement. It is an even greater happiness to know that you have received from them spiritual enrichment which brings new strength for our world-wide service together.

Rufus Jones and Quaker Journalism

By Elton Trueblood

THOUGH many thousands of persons, both inside and outside the Society of Friends, have been moved by the spoken word of Rufus Jones, the number of those who have read what he has written is far larger. It is chiefly as a writer of prophetic articles and books, interpreting to common men and women the deeper things of the spirit, that the influence of Rufus Jones will live in our culture. It is interesting, therefore, to remind ourselves of the way in which much of this influence originated in Quaker journalism.

The history of contemporary Quaker journals is now a history of one hundred and twenty-one years. The oldest of our publications, either in America or Britain, is *The Friend,* which has been published continuously in Philadelphia since 1827. *The Friend* has always exerted a conservative influence and has had a literary flavor. Later in Philadelphia there arose two other Friends' papers, the *Friends Intelligencer,* representing the followers of Elias Hicks; and the *Friends Review,* representing the Joseph John Gurney influence in the East. This last was intended as a counterfoil to *The Friend* and began in 1847, the same year that Earlham College opened its doors to students.

In the autumn of 1893, Rufus Jones, then only thirty years of age, took over the editorship of *Friends Review* and immediately planned to enlarge its scope. This he did by arranging an amalgamation with the *Christian Worker,* which was published in Chicago, and which represented the pastoral tendency, especially among midwestern Friends. *The Christian Worker,* which had a circulation of five thousand, turned its total assets, including the circulation list, into the new united project. Thus was born THE AMERICAN FRIEND, which Rufus Jones continued to edit until 1912, when it became the organ of the Five Years Meeting, and the editorial office was moved from Philadelphia to Richmond. This change, like the one in 1894, was at the suggestion of Rufus Jones and was made possible by his great influence. During the intermediate years, the office had been at 1010 Arch Street in the Winston Building.

One of the chief reasons for the importance of all this is that the journalistic work of Rufus Jones helped to establish his style and actually provided the text of several of his earlier works of book length. It was in the nineteen years, between the age of thirty and the age of forty-nine, that our Quaker philosopher perfected his message and gave it the form with which we are now familiar. Some of the books, especially the one called *Practical Christianity,* were actually nothing but editorials, collected and reprinted. Others were printed first in THE AMERICAN FRIEND in serial form, before appearing in book form. Among these were *A Boy's Religion from Memory, Stories of Hebrew Heroes,* and *The Boy Jesus and His Companions.*

We are glad that Rufus Jones was an editor, but we are also glad that he ceased to be an editor. The heavy work of producing his more philosophical works and his more ambitious histories, as well as his work as chairman of the American Friends Service Committee, would not have been possible if his editorial burdens had been continued after 1912. Yet the work of his pen never ceases. Even at eighty-five the discipline of a long lifetime is still productive. All that we can say, in the light of this story, is that we are profoundly grateful.

The Devotional Life

QUIETLY BUILDING LIFE

Selections by ARDIS MICHENER

If true love is there
The more we love
Then all the more we pray:
There is no greater love than prayer.

TAKAMOTO

* * * *

I believe that within us we carry a spark of that eternal light which must shine in the depth of our being and which our weak senses can only perceive from afar. To let this spark within us become a flame and to realize the Divine within us, is our highest duty. GOETHE

* * * *

By devoting oneself to a great cause, one finds the differences with others which had seemed so great are diminishing in importance—are being submerged in the striving for the greater end . . . Life grows right and precious as love broadens.

Author unknown.

* * * *

. . . have the spiritual quality to see the real meaning of life!

FREDERICK KELLER STAMM

* * * *

The assurance of peace lies in a radical transformation of the lives of men and nations . . . people will need to find their opportunities for service in the building of a better world right where they live. We can act within the present framework to alleviate existing evils while striving for the removal of their causes. Those forces working for mutual trust must be set in motion . . . We must demand without fear and with unswerving persistence that men shall not be treated as instruments but as ends. We affirm our faith that this new world can be. To its achievement we must gladly pledge our spirits, our minds and our lives. To do otherwise would be to forsake our primary task on earth—the realization of our vision of the Kingdom of God.

Conference report—
Wilmington, 1940

* * * *

Give us to build above the deep intent, the deed.

JOHN DRINKWATER

* * * *

HANDS OF CHRIST

Among the artisan hands
That build cruisers and bombers
Yours are not found!
Yours bear the marks of nails,
Heroic marks of sacrifice.
Those hands are bleeding hands,
Strong, vigorous hands of steel,
The stout hands of the Carpenter
That work on quietly building life.

FRANCISCO E. ESTRELLO—translation by Douglas L. Parker

President's Commission on U. M. T.

An Analysis as Edited by John M. Swomley

ADOPTION of the proposals of the President's Commission on Universal Training would drastically change the character of our democracy and virtually destroy the chances of preventing a third world war. Its report is based on the assumptions that the division of the world into two conflicting spheres is an accomplished fact and that war with Russia is inevitable. The United States is urged to begin immediate preparations for atomic war.

We do not believe that the American destiny in the atomic age can be separated from the destiny of mankind. Instead of unilateral, nationalistic preparation for war such as the Commission recommends, there should be a program for universal disarmament. It is obvious that the American emphasis on national armaments far outweighs our emphasis on disarmament.

The United Nations should be strengthened as the agency through which all disputes should be channeled for decision. Adoption of the Commission's recommendations would mean the death of the United Nations, because the U.N. has no validity in a world where the greatest military power insists on "overwhelming military strength." The Commission's belief that the adoption of universal training would "enhance the influence and authority of the United Nations" is unrealistic. This could be true only if the United Nations were the military and political agent of the United States and if other nations saw in us the sole hope of the world.

The belief that a nation can survive only if it is huge and militarily powerful might conceivably be true if there were only one really powerful nation on the globe. In actual history, however, the great, heavily-armed nations have one after another gone down the road to destruction—caught in a cycle of wars with neighbors equally infatuated with the idea that if they piled up armaments no harm could come to them. To suggest, at this stage in human history when the weapons of warfare are atomic and biological, that our national salvation is to be found in preparations for the continuance of the cycle of wars and a titanic show-down with Russia, is utterly shocking. In no realistic sense could there be a "victor" in such a war. Yet this policy of mutual extermination is what the Commission in effect recommends.

As everyone understands, the Commission's program is aimed at stopping communism and Russian expansion—an objective in which we heartily concur. We believe, however, that the program proposed will do the opposite of what the Commission members intend. If its suggestions are adopted, the world would be in a virtual state of war. The United States would have to assume a heavy economic burden in order to implement its program. Other nations siding with the United States would have to do the same, and the United States would have to finance them. The same thing would be true of Russia and nations siding with her. Under these circumstances there would be no real opportunity to restore the economic life of the rest of the world. Poverty, insecurity, and tension would therefore prevail. On such conditions Stalinist communism thrives.

Two possible uses are foreseen for boys who have had universal military training: as replacements and reserves for the Regular Armed Forces and as a Home Defense Force.

Referring to General Eisenhour's statement that "the decision in a future conflict would be determined by our ability to act and react in the first sixty days," the Commission points out that replacements of men and material would be necessary from the first day of fighting. Yet it also says, "Universal Training will not in itself give us men ready to take their places as members of organized units in the early days of a war." Military men like Admiral Halsey have indicated that an atomic war could not possibly last six months, yet the Commission proceeds, on the assumption of atomic war, to outline a program for universal military training graduates that would take a year or more to get under way.

The report suggests that boys who had previously had UMT could somehow "be organized at once" to "handle problems of evacuation, medical care, combatting of fires, restoration of utilities and other essential community services" in case of atomic attack. No training program is outlined, however, which would prepare men for dealing with such problems. Instead, the Commission endorses the kind of infantry and artillery training being given at the Fort Knox experimental UMT unit.

There is no evidence that the Commission has made any study of the effects of atomic bombing in Japanese cities as a guide to effective disaster training. Real disaster training could and should be given in the schools and colleges or community agencies. Doctors, nurses, nurses' aides, firemen, and policemen, as well as school boys and girls could be taught how to give emergency medical care in case of atomic attack. Nothing more than this could be done in a UMT camp. Actual technical experience gained as a worker, an apprentice, or a student in a technical school would be necessary for restoration of utilities. Six month's training in a military camp would be useless for such a purpose.

Individual Responsibility Needed

The Commission says that military training would "impart to each trainee the great psychological understanding that he has and is performing a duty to his country." Such reasoning is the very undermining of democracy because it implies that one can recognize his duty only through compulsion. A nation which loses the sense of individual responsibility and relies on the Army to teach "duty" cannot long survive without extending the principle of compulsion to other areas of life.

The cost of such a program would be tremendous. The Commission estimates a six-months' training program would require $1,750,000,000 a year. Hanson Baldwin, military analyst for the *New York Times*, estimates that UMT alone might cost from three to five billion dollars annually. All this for only one point in a six-point program.

Such a huge sum could be justified if UMT would really guarantee security. But in the atomic age it would be even less of a guarantee than it was for France, Germany, Italy, and Japan in this past war. The indiscriminate and extremely destructive character of the weapons that would be employed in another war casts the gravest doubt upon the argument that preliminary training, particularly the kind contemplated under UMT, would save lives.

Conscription of Women

The report provides for conscription of labor in peacetime and suggests that women might also be conscripted. With respect to women the Commission states: "For practical reasons we exclude women at this stage. However, . . . We urge that consideration of the advisability of establishing a program for women . . . be a function of the Commission set up to administer the universal training program for young men."

Referring to UMT, the Commission concedes that a "program of this type is hardly desirable for persons who are

still in the earliest stages of adolescence . . . We must admit at once that a serious moral problem is presented by the very removal of a boy of eighteen from the normal influences of his home, church and school, and local community and his comparative isolation in a camp with large numbers of other men under an entirely new and different environment."

If we get an effective United Nations, the Commission declares that UMT "should be quickly abandoned since it has no proper place in American life except to the extent that national security and our world obligations demand it." In view of the failure of the Commission to establish a conclusive case for UMT as an essential of national security and our world obligations, it would be better never to begin a system that "has no proper place in American life."

We agree with the Commission that "There can be no victor in atomic war" and therefore "the only real security for this country or any country lies in the abolition of war through the establishment of the reign of law among nations."

Signed by:

Francis L. Bacon, chairman of the Educational Policies Commission, National Education Association; Emily Greene Balch, economist, Joint Nobel Prize Winner; George A. Buttrick, pastor of Madison Avenue Presbyterian Church, New York City; Josephus Daniels, Secretary of Navy during World War I, editor and publisher of *Raleigh News and Observer;* Allan P. Farrell, S. J., acting Editor of *America;* Robert Gordis, former president of Rabbinical Assembly of America; Ellwood Haines, bishop of Episcopal Church, Davenport, Iowa; Henry I. Harriman, past president of United States Chamber of Commerce; Rufus C. Harris, president of Tulane University, New Orleans, La.; Robert Hutchins, chancellor of the University of Chicago; Ferdinand M. Isserman, former chairman Justice and Peace Commission, Central Conference of American Rabbis; Charles S. Johnson, president of Fisk University, Nashville, Tennessee; Edwin C. Johnson, United States Senator from Colorado; Dorothy Maynor, concert singer; Ralph McDonald, secretary, Department of Higher Education, National Education Association; William J. Millor, S. J., president of the University of Detroit; Philip Morrison, physicist, Cornell University who participated in development of atomic energy; James G. Patton, president, National Farmers Union; Paul E. Scherer, Lutheran clergyman, professor at Union Theological Seminary; and Harold Taylor, president of Sarah Lawrence College.

For the Wholeness of Life

The Rural Community

By Richard P. Eastman

THOUGH sociologists divide life into portions, life whole was the constant, running through the Sixth Annual Rural Life Conference held December 4, 5, and 6 at North Manchester, Indiana. Robert and Helen Lynd, for their study, "Middletown," divided living into six general areas—getting a living, making a home, training the young, using leisure, engaging in religious practices and engaging in community activities. Although the speakers and panels of the Rural Life Conference dealt with one or another of these emphases, the underlying potential unity of life ran through all their talks.

The Pastor-Farmer

Russell Hoy, a Methodist pastor from Coshocton, Ohio, recounted his experiences developing a small farm by which he, a pastor, could earn part of his living. Twenty-three acres enabled him to develop a milk and cream business which gave some income. He was also able to experiment with conservation practices, serving as an example for the neighborhood.

In answer to the question whether the farm took too much time from his ministry, he replied that his trading work with farmers in his parish was one thing that led them to consider actively membership in church. In addition, he spoke of one trip to town for a mechanical repair. On the way, he stopped to make two pastoral calls and ran two other church errands. His question was whether the trip was a pastoral or a farm trip.

The advantages of a family farm situation in training children were emphasized, for they were actual participants in the very real business of earning the family livelihood rather than children doing made-up chores. Kenneth Hollinger, a Brethren pastor, took us to visit his church farm. Some people began to think of such small farms for the families of school teachers and other public servants.

Other speakers emphasized that our transportation and power facilities made it possible for a wide variety of small industries to develop in rural areas. A small propellor factory, for example, lies half-way between Lancaster and Lititz, Pennsylvania. With these technical developments has come the freedom to choose a community in which to live on a basis other than job opportunities; the means of livelihood can be developed in a place chosen for its advantages in training children as well as in a place chosen solely for its economic advantages. This, however, requires a creative imagination, an ability to develop new relationships.

Toward Total Living

The factors involved in building a home were discussed by several and the potential advantages of homes in the country were apparent. The work required to maintain the family can be apportioned according to ability as the children come and grow up. It is a genuine responsibility to which children can and do respond. As diet information and practices become widespread in rural areas, diets are likely to improve beyond city levels. The advantages of privacy and space are evident in country living.

In training the children, there is more opportunity for family participation. Families can be closer to the schools and to the teachers. The variety of subject matter is often as good in rural schools as in city schools and in some instances better. There can be closer contact between adults and the children's club training activities.

One important element of training children is to get them to know people and their reactions in different situations. In this respect, children in the country know many more people in all types of life's situation than city children can. A country child may know his store clerk as also his postmaster, Sunday school teacher, and 4-H club leader. He may be the one who comes to offer help in sickness or trouble. A city child in all likelihood can recognize five different people, one for each function, without knowing any of them as persons.

It's a Family Affair

It becomes possible for country recreation to be a family affair, providing we include more than basketball. When friends or family come to call, children often come, too, and our own children can stay up to enjoy the party. Games and group recreation can be enjoyed as a family with children learning the games from their elders. In this connection, it is important to remember that the family is the unit of the human race, not the individual or the mass, and that the family as the learning unit is more effective than any school or club to which we may send our children.

Religious activities in the country tend to be more family affairs than

similar activities in the city. All can participate in cleaning up the churchyard, in planning the various church programs, and in the actual worship itself. Country people tend to know the joys of giving better than city people for they can give of themselves and the things they make. One printer is printing Christmas greetings on postcards, charging a nickel apiece, and sending three and one-half cents a card to foreign relief.

THE WHOLE COMMUNITY

In small villages and rural areas, community activities are carried on by everyone. Where everyone's help is required, activities have a satisfying unity. It was pointed out that in areas where factions had destroyed this ability to work together in community activities, a depressing quality of living was driving youngsters toward the city, who otherwise might have made their contribution in their home communities.

No one of these areas of living can be discussed without its relation to all the others becoming apparent. This quality of wholeness appealed to the conference, though it was not stated as such. It was perhaps the possibility of wholeness that made the conference an expression of deep faith in the future. There was a realization that continued soil erosion, or the continued decline of small and rural communities, had more significance for the continuation of our values than atomic warfare. This faith was based on a faith in God and an order to which we can relate ourselves, and on a belief in the potential goodness of human beings, though there was constant awareness of the depths of evil to which men have gone and are going.

Two comments are needed. Cities will continue to be necessary and valuable parts of civilization. It is rather that the emphasis has been too much in that direction and a stressing of the values of rural communities is required to bring about a proper balance. It must also be said that much of this article is discussing chiefly the *possibilities* in small communities, more than existing communities, but the dream is a first requisite for the creation of communities where these values will be real. Enough has been accomplished to point the way, however. We are not traveling in the dark. This conference points a way by which our efforts may be added to others, not lost in a formless, shapeless cushion.

Nature hath given men one tongue but two ears, that we may hear from others twice as much as we speak.

—Attributed to Epictetus
(First Century)

FOR YOUNGER YOUNG FRIENDS

KINDERFEST! KINDERFEST!

Here is a Christmas "candle" shining in the darkest of Germany. Young Quakers "lit" it for seven hundred children.

A Neighborhood Committee of school teachers and social workers had been meeting with the Mittelhof staff members responsible for planning an Open Door For The Children's Day at Mittelhof Neighborhood Center. The Open Day for adults had been held September 17, but because of infantile paralysis, the Kinderfest had to be postponed. December 2, St. Nicholas Day, was chosen as the day for this Open House for Children, and some six hundred children, from seven to ten years of age, came in response to invitations issued to a nearby school.

For several days before the event, the Youth Group was busy making scenery and signs, so that the children could all find their way to whatever interested them most—circus, magician, paper work (making Christmas tree decorations or calendars), film (a fairy tale), circle games, a fairy tale telling room, auto race, or puppet show.

The Rest Home guests had helped make six hundred tickets, with a square for each of these events. They had also volunteered to help take tickets at the doors; to help keep order in the rooms; and to act as "information guides" to children passing from one event to another. The staff each had a post—from Lucille playing the accordian in the hall to welcome them, and between events for singing, to Martin Tauchman our housemaster and Kurt Nuthmann our business secretary, giving out candy at the door as they left (Kurt in the red and white costume of St. Nicholas).

Promptly at 1:15, the first little guest arrived, and then they flooded in. By two, the opening hour, the Fest was well under way. There was Gerhard, our student part-time helper, calling out the announcements, "Circus will begin in five minutes in the large room at the end of the hall! This way for the film—beginning in five minutes! Down in the cellar! The magician will not be through and ready for anyone else for twenty minutes! Form a line if you want to see the magician! The paper work room and the circle games are open to every one! The puppet show will begin in twenty minutes! Form a line if you want to see the magician." And through the hall they ran—big sister holding onto the hand of five-year-old little sister who had been smuggled in. After seven hundred tickets had been given out, though but six hundred were invited, the others were let in free and told to join in the open events, such as singing, circle games, and auto racing, where entrance tickets were not required.

At 4:30 p. m., St. Nicholas appeared. The big eyes, and the awesome looks of wonder and delight that met him, were those that one finds every year, wherever he comes. Several told him what they wanted for Christmas. And then he began handing out the NECCO mint candy rounds—in their bright colors—a half a package to each child as they left. As they came through the hall, one of the Youth Club suggested, "Let's turn out the lights, and light the four candles on the Advent's wreath that the house guests have made and hung from the ceiling in the big hall." It was done, and the crowd of tired, happy youngsters joined with volunteers, staff, and parents in singing softly, "Silent Night, Holy Night. It was the climax to a wonderful Kinderfest—the benediction on this neighborhood center as it seeks to serve old and young here in Berlin.

That evening, house guests, staff, and volunteers helped sweep up the litter and straighten the furniture for the Quaker worship to be held the next morning, and for the concert and usual Sunday afternoon "at home" the next afternoon. It was labor done happily with the thought, "What a really wonderful party we all had! How the children did enjoy it, and how well everyone helped! We are really a family, here at Mittelhof!"

THE CHURCH'S HOUR

It is the Church's hour; and she will not face it, because like the hour of birth it means risk, travail, inevitable pain. We are forced to the bitter conclusion that the members of the Visible Church as a body are not good enough, not brave enough to risk everything for that which they know to be the Will of God and the teaching of Christ. For it does mean risking everything: freedom, reputation, friendship, security—life itself. It is the folly of the Cross, in the particular form in which our generation is asked to accept it; that absolute choice which the Rich Young Man could not make. "If I were still pleasing men, I should not be the slave of Christ," said St. Paul to the Galatians. The Church is still very busy pleasing men. She has yet to accept with all its penalties the fact of being in the world and not of it; of having renounced the world's methods and standards and of putting all her confidence in God's method and standards. Because of this her supernatural life is weak and ineffective, and her influence on the nations is slight. Only when she does make that crucial act of acceptance will she become in the full sense that which she is meant to be; the organ on earth of the Divine transforming power.

Excerpt from "The Church and War" published in *Fellowship*, October, 1940.

FOR FRIENDLY ACTION

Let's take a good look at the thermometer this month. We should be just past $80,000. We have only just past $50,000. It's a long way to the top but we can do it.

By December 31, 1947, we had not yet received all the results of special Christmas Offerings to United Service Budget. This will provide a real help during January. Let us begin NOW to provide every dollar we possibly can —then on March 31, 1948, we shall have the joy of seeing the completion of another successful year's work.

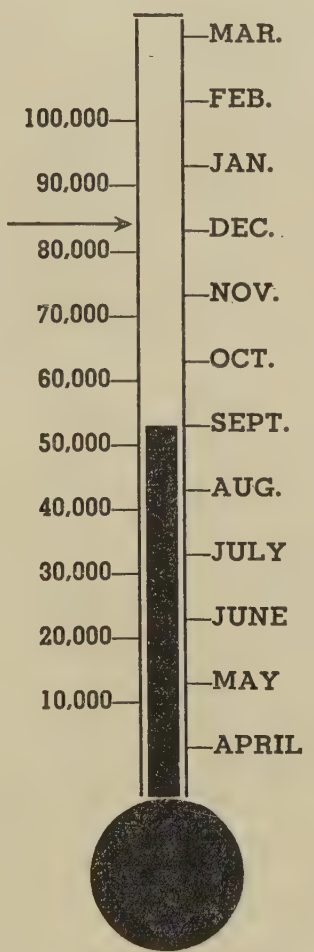
RECEIPTS TO DEC. 31, 1947

Baltimore	$ 2,649.23
California	116.50
Indiana	20,725.13
Iowa	9,179.91
Nebraska	1,458.65
New England	516.73
New York	1,621.01
North Carolina	3,757.57
Western	9,048.09
Wilmington	2,010.60
Other Sources	962.06
TOTAL	$52,045.48

Do Your Part and Watch the Thermometer Next Month

UNITED SERVICE BUDGET

$110,000



SERVICE AVAILABLE

Friends who have children, or work with children, will be interested to know that the *Newsletter for Boys and Girls,* published by the American Friends Service Committee, is now in a new form. Beginning with the November issue, which launched the garden seed project, the *Newsletter* is printed in two columns, with large type and easy readability. The stories are written for children to read, rather than for telling as before, and there will be several illustrations to make it more interesting. The *Newsletter* is published nine times throughout the year. For teachers and parents a quarterly *Guide* is prepared for use in connection with the *Newsletter.* The subscription is twenty-five cents a year. The Committee on Educational Materials for Children will be glad to send sample copies of the *Newsletter for Boys and Girls* to anyone not acquainted with it. Address the Committee at the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

A school boy is reported to have given the following answer to the teacher's examination question, "Who are the Quakers?" "The Quakers were invented in the Middle Ages by Oliver Cromwell. They are a very quiet people and never answer back. My father is a Quaker, my mother is not."

Literature in Review

NOT BY MIGHT

By A. J. MUSTE

Harper and Brothers
219 pp., $2.50

Here is a thorough searching and able presentation of our world confusion and some answers from the standpoint of a Christian pacifist. Those who do not understand pacifism will find here an expert portrayal of its concepts. This book represents, in part, crisis thinking to meet the crisis reality in present world affairs. It offers a logic for thought and a way for action. Its answers are not easy but they are close to the Christian gospel—the gospel of the cross.

MEDITATIONS FOR WOMEN

(With an Introduction by Dorothy Canfield Fisher)

Abingdon Cokesbury Press
378 pp., $1

This is a book of short devotionals in the form of stories and illustrations, by a dozen authors and edited by Jean Abernethey. They are "thumb nail" in size, but day long in significance. Busy housewives can find in "snatches" of time food for thought during working hours.

PAUL

By EDGAR J. GOODSPEED

The John G. Winston Company
239 pp., $2.50

One needs only to announce a new book by Dr. Edgar J. Goodspeed. Those who have profited by his scholarship know at once that his new book on the life of Paul is an important event for thoughtful religion. It is written by a scholar but it is not written for "scholars," but for every earnest Christian, a teacher in a Sunday School, a pastor, or any ordinary worker in the church. The book makes Paul utterly clear and understood by the common reader. Buy it, read it, and live anew with the great, central figure of early Christianity. Feel the stir of life that was in Paul and that made him a man of destiny.

A pamphlet entitled, *Present Policies of the Federal Council of Churches of Christ in America,* may be obtained for five cents by writing the Federal Council at 297 Fourth Avenue, New York 10. While ridiculous epithets of "communism" are hurled at the Federal Council, their statement on communism in this pamphlet should be read.

QUAKERDOM · AT · LARGE

The editor is in the Philadelphia and Washington, D. C., area at this writing. Hence the news from that locality where the American Friends Service Committee and the Friends Committee on National Legislation have met recently, January 7-10. He also visited Homewood Meeting and Friends House in Baltimore on Sunday, January 11.

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Kansas Yearly Meeting was represented by Frank Davies at the Service Committee meetings.

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Millard Powell of Pueblo, Colorado, and superintendent of Nebraska Yearly Meeting, was one of the Friends coming from a distance.

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Iowa Yearly Meeting was represented by the attendance of Marion Rains, Lyle Tattum, and Kermit Whitehead, and representatives from the Des Moines office of the A.F.S.C.

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Hans Albrecht, from Germany, and Elise Thomsen, of Denmark, were from the greatest distance in the Service Committee meetings. They will sail home soon.

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Charles and Kathleen Denman who served several years in the Community Church of Alda, Nebraska, are now in Dallas, Texas, where they are taking further seminary training.

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During the year 1947, the Service Committee received and spent, including gifts in kind, nearly $10,000,000. Of this amount, non-Friends contributed more than eighty-five per cent, it is estimated.

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It was approved by the A.F.S.C. that a branch office be established in Des Moines. Friends in the Iowa area have shown considerable vigor and interest in Service Committee activities of that area.

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The Veterans of Foreign Wars have a plan for sending food packages to Europe through the American Friends Service Committee. The V.F.W. asked Friends to do this, and the Service Committee has agreed.

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The Girl Scouts of America have asked Friends to handle their program of clothing gifts to Europe. The American Friends Service Committee estimates that 100,000 pounds of clothing will come through Girl Scouts.

The unprecedented enrollment in Lincoln Friends School for Girls gives evidence that soaring enrollments are not all due to the veterans return or confined to men students. Lincoln's largest enrollment in history this year, is 357.

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Stephen and Alice Thorne of London Yearly Meeting are now on their schedule to the West Coast for two months, with return to Philadelphia the last of February. Iowa, Nebraska, Washington, Oregon, California, Vancouver, and Oklahoma are on their itinerary.

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Eleanor Stabler Clark, chairman, and Harold Carson, manager of clothing relief work at Philadelphia, estimate that clothing and similar gifts made during 1947 were worth $1,600,000. Used clothing is evaluated at one dollar a pound. This figure does not include food.

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Bernard Waring, who has served so satisfactorily as chairman of the Social Industrial Section of the American Friends Service Committee, has resigned. High appreciation was expressed for his services. Wroe Alderson was appointed in his place.

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The Friends Committee on National Legislation includes on its staff Raymond Wilson of Iowa and Philadelphia; Jeanette Hadley of Iowa, Indiana, and Washington; and Lloyd Bailey of Iowa and Washington. Mary Margaret Binford Bailey is the daughter of Raymond and Helen Binford.

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The work camp is a pattern of service that characterizes much of Friends' work in Europe. It gets back of and beneath physical relief operations and helps in educational and spiritual reconstruction, making for understanding as American Young Friends mix with young people of other nations in work and study.

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Howard G. Taylor is both full time employed secretary of Philadelphia Yearly Meeting, Arch Street, and a farmer. He has sixty acres of peach trees and other products on the Delaware River in New Jersey. He drives into the Philadelphia office each day. Get this—he is a gentleman and a farmer, but not a "gentleman farmer" —he farms.

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David Henley, who was formerly professor of sociology in Whittier College and more recently secretary to the Social Industrial Section of the American Friends Service Committee, will become head of the Department of Sociology in Earlham College next September. This has considerable importance both in the gain for Earlham College and in the loss which the Service Committee suffers in his leaving.

NEWS OF OUR MEETINGS

A Christmas pageant was presented by the Woman's Missionary Union of Marshalltown, Iowa, on December 14, to depict the different missionary fields. Etta Fields was director and reader. The white gifts offering taken then resulted in $150 being given by all departments of the church. On the evening of December 21, a program of Christmas music was given by the choir, following which the young people went caroling. A lunch was served by Lois Cox at the parsonage later in the evening. Departments of the Sunday School, under direction of Velma Lamoreaux, gave an entertainment on the evening of December 23, consisting of music, readings, playlets, following which an offering for missions was taken. Treats were given all those present.

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The Friends Meeting of Gate, Oklahoma, has in the past four months contributed to the relief work of the American Friends Service Committee more than $2,500 in cash, besides several hundred pounds of clothing and shoes. Chester Graham, a member of the Friends Meeting at Madison, Wisconsin, now working with the Friends Committee on National Legislation, made a hurried trip through northwestern Oklahoma recently, organizing opposition to compulsory military training. As a safeguard against a return of drouth conditions of Dust Bowl days, several members of the Gate Meeting have constructed five irrigation wells, each with a capacity of from nine to twelve hundred gallons a minute. Each well will supply water for eighty to one hundred acres of land.

* * * *

A regional Young Friends Conference was held at Somerton Friends meetinghouse in southeastern Virginia, over the week-end of January 3 and 4. Representatives attended from ten Monthly Meetings within three Yearly Meetings. The theme centered around Christian service, with messages challenging young people to dedicate both time and

energy to the spreading of the Christian gospel. The final session on Sunday afternoon pointed out the necessity of bearing daily witness to our faith that those still groping in the darkness might find the light. Our principal speakers were Harry Wellons, Milton Hadley, and Valeria Mendenhall. Plans were made for a second summer camp and conference this year. Offerings taken during the conference were designated to send CARE packages to needy European families in Europe.

* * * *

Gasport, New York, Friends have as a student pastor, Norman Long, of Colgate-Rochester Divinity School, who is giving good leadership. The Meeting has been active in relief work, having recently shipped nearly one thousand new and repaired articles of clothing to the Service Committee. For several weeks past, a milk bottle has been placed in the Sunday School for contribution toward a milk fund for European children, which, on December 28, amounted to $49.10. On December 11, a bazaar was held in the dining room of the church with prettily decorated booths. Many weeks of preparation in sewing, collecting and building went into this project, and over seventy merchants from Gasport and nearby Lockport also contributed articles. This has resulted in the sending of a draft for $256.50 to the Service Committee for the hungry children of Europe.

* * * *

Salem, Iowa, Friends church experienced a profitable and inspiring two weeks of revival meetings with Fred Moore, evangelist, during the first part of December. Following the first opening nights, the main auditorium was filled, overflowing into the Sunday School class rooms at times. As a result of the meetings, thirty-three bowed at the altar of prayer, some for salvation and others for a more definite work of the Holy Spirit in their lives. Many others testified to having been greatly helped during the meetings. In addition to his heart-searching messages, the evangelist also contributed in song. One night, A. K. Harper, Christian business man of Fairfield, Iowa, was the speaker. Rev. and Mrs. Vernon S. Wilson, radio pastors of Carthage, Illinois, furnished the music on the last Sunday and had charge of the afternoon service. Rev. Wilson brought a very helpful and inspiring message.

* * * *

Jonesboro, Indiana, Monthly Meeting recently dedicated an electric organ, by giving a musical program to which members of neighboring churches were invited as well. The young married people's class has grown and formed another class composed of the younger members and young people just graduated from high school, with Palmer Edgerton as teacher. The United Women's Group is very active. The Loyal Crusaders of the Margaret Fell Society are sewing and knitting for the Service Committee. They have an average attendance of twenty-five to thirty. Family nights have proved to be successful. Christmas was observed with a program given by the primary department following the regular Sunday School hour on December 21. A musical program and pageant was given by the adults in the evening. Eight new members were welcomed recently in the church; all of them coming by request.

The Glens Falls, New York, Sunday School delightfully entertained their parents and members of the Meeting on Sunday evening, the 28th, by rendering a pageant, *Christmas is the Christ,* written by Dorothy Williams. Before a background of cedar trees in a dimly-lighted room with Kaye Williams at the piano, "Mary," followed by "Joseph," slowly found her way to the cradle of the "Christ Child." The juniors in white, followed, led by the "spirit of Christmas," bearing a bright star. The intermediates entered, each carrying an unlighted candle. Recitations and carols intermingled. The primaries, then the Kindergarten children, slowly approached to see the "Christ Child." Then in oriental costume, came the Wise Men and the shepherds singing. Dr. Joseph L. Peacock, pastor, led in prayer. Santa Claus with bells then came in, giving presents from the large tree, and refreshments were served.

* * * *

Sunday night, December 14, the students and faculty of Oakwood School, Poughkeepsie, New York, presented their traditional Christmas pageant. This Christmas pageant has become one of the major features of the school year, and has gradually accumulated considerable repute in the surrounding community. The pageant this year was *The Hope of the World* by Helen M. Roberts, consisting of a series of tableaux with accompanying narration and music, telling the story of the promise of the Messiah and the birth of Jesus. The narrator, the high speech soloist, the low speech soloist, the high speaking choir and the low speaking choir, told the Biblical story as the various episodes unfolded their tableaux. Between

WHEN LEAVES ARE GONE

When leaves are gone we see the strength of trees,
Great arms against the sky
Graced with the tenderness of supple twigs
Which trunk and limb hold high.

We see the symmetry of free design,
Prevailing wind and sun
Responded to, made use of, and defied,
And what the storms have done.

We see the girding and the reach of years,
The unveiled mystery
Of God's creation, of the planted seed,
Of what a life should be.

LELIA S. MARSTALLER

THY WILL BE DONE

(A prayer for the new year)

Whatever circumstances come—
Fulfilment or despair—
Thy will, Oh Lord, in me be done,
Be yet my prayer.

When others fail to go the way
Of Thy design
Give me, dear Lord, the strength to take
Their cross and mine.

And when I do not understand
Thy plans for me,
Grant me the love that walks by faith—
Still following Thee.

Though at my best I still am small
And only one,
Lord, may Thy Kingdom come in me:
Thy will be done.

LELIA S. MARSTALLER

the episodes, two choirs sang appropriate Christmas music. All together, about eighty-five students and faculty members participated in its various aspects. This pageant created a profound spirit of reverence and renewed will toward dedication for the spreading of the living way of life.

HORIZON

There is a bill before Congress, H. R. 4459, which would make all relief packages to Europe postage free.

* * * *

The political compasses of the nations point toward uranium. Just now, the United States' compass points toward Greenland. The announced interest of our Government in that great island is for defense bases, but we are also informed that uranium deposits are the real interest. Negotiations with Denmark are under way.

* * * *

Ten thousand copies of the first Russian Bible to be published in this country, together with five thousand Russian Testaments and Psalms, one hundred thousand Russian Gospels, and one thousand Greek New Testaments were presented by Daniel Burke, president of the American Bible Society to Metropolitan Gregory of Leningrad and Novgorod of the Russian Orthodox Church at the Bible House, in New York City.

* * * *

Expert geographers and analysts of the United Nations have been known to pale at the detailed knowledge sometimes expected of them. They have to know the distance from Dun Laoghaire to Linggadjati, the politics of Togliatti and Bao Dai, and even, unreasonably, the pronunciation. No wonder they tell of the delegate from a far country who broke out weeping after he received a cable. "Is anything the matter?" asked a friendly Anglo-Saxon. "Yes," choked the delegate, "there has been a terrible temblor in Agidebtimoorproktrope!" "Dear me," murmured the sympathetic questioner, "what did they call the place before the earthquake?"—(WP)

* * * *

A newly-formed, nation-wide organization, known as Protestants and Other Americans United for Separation of Church and State, has released a ringing manifesto concerning its aims and policies. The paper was signed by Dr. Charles Clayton Morrison, former editor of *The Christian Century;* Bishop G. Bromley Oxnam, Methodist, New York; Dr. John A. Mackay, president of Princeton Theological Seminary; Dr. Louie D. Newton of the Southern Baptist Convention; and Dr. Edwin McNeill Poteat, president of Colgate-Rochester Divinity School.

It was simultaneously announced that national headquarters is to be established in Washington, with Dr. Poteat as president. The only aim of the groups organizing is "to assure the maintenance of the American principle of separation of Church and State upon which the federal Constitution guarantees religious liberty to all the people and to all churches of this Republic."

* * * *

Bishop Arne Fjellbu, pronounced Fellboo, of Trondheim, Norway, is visiting the United States for a nation-wide speaking tour. Dr. Fjellbu is one of the most prominent of younger church leaders in Europe today and his visit to this country will afford us opportunity to appreciate the problems of spiritual reconstruction which confront church leaders all over Europe. Bishop Fjellbu was born in Iowa and returned to Europe at the age of ten. Bishop Fjellbu's dramatic, wartime experiences in the Norwegian resistance is an interesting story in the churches' opposition to occupation.

..Correspondence..

FROM OUR READERS

COMMENDS OUR POETRY

Editor, THE AMERICAN FRIEND:

I am writing to you in appreciation for the poetry which THE AMERICAN FRIEND brings us. What has amazed me has been the high calibre of material which Merrill Root has accumulated, for we are all too familiar with the jingles which pass in most religious journals as poems. Many of the names have been unknown to me, as unknown as doubtless was that of Ruth Hampton which we sent in from school here. Words are a little inadequate to describe the effect of having her poems printed in a responsible journal and the kind of criticism which Merrill Root gave in his generous acknowledgment of her work did even more. I do not know the extent of this criticism and evaluation, but it was a service unexpected and wonderfully thrilling to this poetess.

EDWIN A. SANDERS
Pacific Oaks Friends School
Pasadena, California

BIRTHS

HARRISON—To William E. and Louise Briney Harrison, a son, William Frederick, on December 10, at Marshalltown, Iowa.

LUNDIN—To Beryl and Hillis Lundin, a son, Leigh Wade, on December 6, at Marshalltown, Iowa.

STANLEY—To Charles and Ladonna Stanley a son, Eugene Edward, on November 1, near New Burlington, Ohio.

MARRIAGES

GRIGGS-DAVIS — Mildred C. Davis, daughter of Ross and Daisy Switzer Davis, to Lowell V. Griggs, son of Bert and Jennie Hockett Griggs, at First Friends church, Marshalltown, Iowa, on December 19, with Orval H. Cox officiating.

LONG-CROUCH—Wava Gail Crouch to Robert J. Long on December 25, at First Friends parsonage, Marshalltown, Iowa, with Orval H. Cox officiating.

SHEARIER-BROWNING — Betty Browning, daughter of Mr. and Mrs. James Browning, to William Shearier, at Highland meetinghouse, August 2, Chester B. McKean, minister. Brownings are members of Ada Chapel, Wilmington.

STULL-RUBLE—Gladice Ruble, daughter of George and Lavola Ruble, to Clyde M. Stull, son of Elbert and Lena Stull, all of Wilmington, Ohio, in the Ada Chapel at Wilmington, Ohio, December 23, with Chester B. McKean minister. The bride is a member of Ada Chapel.

DEATHS

BROWN—Thomas G. Brown on December 22, aged seventy-four years, at Jewel, Iowa. He served as a pastor in Iowa Yearly Meeting for some twenty years, his last pastorate being at Hesper, where he had served for three years, resigning on September 1, 1947, because of failing health. He was a faithful pastor, untiring in his deeds of love and kindness. At the time of his death, he was still superintendent of

DR. RUFUS M. JONES

first editor of THE AMERICAN FRIEND

is observing his eighty-fifth birthday. Clarence E. Pickett, executive director of The American Friends Service Committee, says of him: "He took hold of Quaker journalism and made THE AMERICAN FRIEND a great religious periodical."

This journal can continue to be a significant reporter and interpreter, as Friends and readers in general give it their present support. It will not seek to be the purveyor of one viewpoint alone, but will try to offer the best in all.

Subscriptions should be sent to THE AMERICAN FRIEND, Circulation Department, 101 South 8th Street, Richmond, Indiana.

Winneshiek Quarter. Burial was made in Elyria, Ohio, where services were held, with Byron Osborn of Cleveland Bible College officiating. Surviving are his wife, Nellie; four daughters: Margaret Leber, Florida, Agnes Sloane, Berea, Ohio, Violet Black, Chargrin Falls, Ohio, Jeanette Penman, Elyria, Ohio; four sons, James Andrew, Detroit, John Wallace, Buffalo, New York, Wendell Ernest, Detroit, Michigan, Gordon Heyman, Fort Dodge, Iowa; thirteen grandchildren and two great-grandchildren.

FULGHUM—Benjamin White Fulghum, on December 29, at his home in South Pasadena, California. He was the son of William A. and Harriet White Fulghum, and grandson of Benjamin Fulghum, Friends' minister of Richmond. He is survived by his wife, Leila Scott Fulgham; and two sisters, Helen and Mabel Fulghum Adell of Pasadena.

CONTRIBUTORS

HOMER J. COPPOCK—Executive Secretary of the Richmond, Indiana, office for the American Friends Service Committee.

RICHARD P. EASTMAN—Representative of Friends General Conference, Pendleton, Indiana.

PHILIP W. FURNAS — Professor at Guilford College, North Carolina.

LELIA S. MARSTALLER — Member of New England Yearly Meeting, Freeport, Maine.

HUGH MAW—English Friend, at present in Germany under the London Friends Service Council.

ELTON TRUEBLOOD—Head of the Department of Philosophy of Earlham College, Richmond, Indiana.

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ANDERSON, INDIANA
First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before the third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA
Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th 3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK
Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS
Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS
Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting secretary, Butterfield 9221.

CINCINNATI, OHIO
Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO
Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA
First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone: 6-5735.

DETROIT, MICHIGAN
First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr., Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA
Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT
Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA
Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA
First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p. m.

KANSAS CITY, MISSOURI
Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA
First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA
Friends Church, 17th and Toberman Streets. Bible School, 9:45 a. m.; Morning Worship, 11:00 a. m.; Evening Worship, 7:30 p. m., George H. Moore, minister. RI-8405.

LYNN, MASSACHUSETTS
Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA
Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA
Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON
Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.
The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA
First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA
Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00 Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA
Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK
United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON
University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave..N. W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER CALIFORNIA
First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

THE AMERICAN FRIEND

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BUCK HILL FALLS

The Board of Missions and some score of auxiliary boards and committees of the Methodist Church met at The Inn again in early December. There were over seven hundred different persons from all over the world present at these meetings and the number of guest days were equivalent to thirty-six hundred guests for a complete day of twenty-four hours.

During the sessions, the largest sum in the history of the Church, over $10,000,000, was allotted to missionary service at home and abroad for the year 1948. Part of this sum will probably be expended through the American Friends Service Committee. Dr. Ralph E. Diffendorfer, General Secretary of the Division of Foreign Missions, who is known to many of our winter visitors because of his frequent visits, is one of the prime movers in a projected Christian University for Japan for which a financial campaign will be launched in the spring.

These groups were the forerunners of the many religious conferences now held at The Inn during the winter months.

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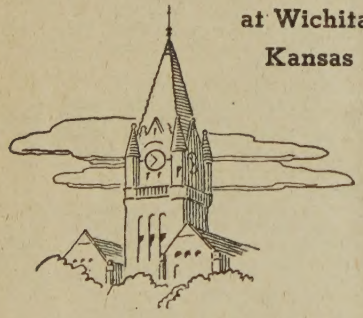

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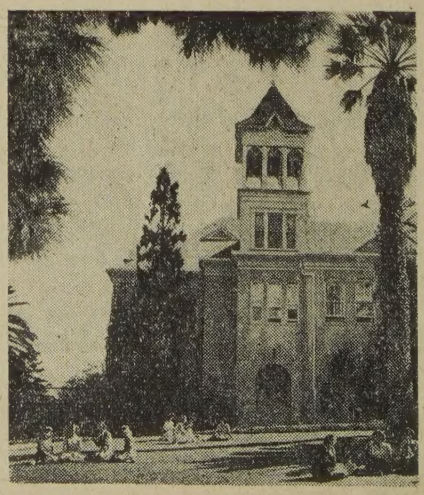

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